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As very savory food there are also cicadas, ants, lizards, locusts, and some green worms which cause disgust just to name them. If a head of cattle dies and putrefaction has begun, the Chiriguano finds it excellent; give it to him and it is a grand gift, and that day is a carnival for him; he does not try to find out whether the animal died from the poison of a viper or rattlesnake or from rabies (1).

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1. When Indians bring home the meat of dead cattle well into a state of putrefaction, they boil it in ollas and throw away the liquid, and in this way it loses much of its bad smell.

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I do not know whether it is through superstition or because they are descendants of the Jews that this tribe formerly did not eat the flesh of the pig; although they like and hunt the wild boar or the peccary, they did not touch the domestic pig, but today almost all of them, with the exception of some women, eat it.

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The Chiriguano suffers in times of hunger or scarcity of food, but he looks for food in the earth; this is very harmful food, which produces various ailments, such as consumption and

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dysentery. He looks for the potato of the serpentine arum, extracts it, and, making a hole, heats it, throws the potatoes

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there, and covers it with ashes and embers, leaving them overnight; on the following day he and his family eat, but it gives them a bad stomach-ache, which makes them throw themselves down with their bellies to the ground until the pain abates; the same potato, raw, is efficacious for killing worms in the galls of animals.

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Another food in times of scarcity is the Caraguata; this is a kind of aloe with leaves without the oily liquid; the edible

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part is the roots, which have a flavor like mandioca; it is considerable work to pull them out of the ground, where they are firmly attached, and the mealy substance is /253/ little enough; to eat it, it is roasted in the coals or under the ashes.

When it is the time for fruits and want threatens, the Chiriguano

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261 feed themselves with: algarroba pods, Hibope; chañar /a legume/,
262 Cumbaru; mistol /a fruit/, Yua; tusca, Hibopene; sour
algarrobas, Hibope tayi; nopal fruits, Saini; or from the fig,
Iva; the higuerilla /little fig/, Caicantina, the thistle /cardo/,
Tapiacaru, and the ulala /a kind of cactus/, Nancagüina (1).

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1. The fruits mentioned and many others are plentiful in the whole area, but in the Ivu region they are more plentiful; the years have now greatly changed; it does not rain as regularly as in times past and the crops are somewhat certain only at the foot of the mountain ranges.

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Indubitably the Chiriguano, although superior to other nomadic tribes that surround them or border them, are very unfortunate and poor, but, on the other hand, their life is peaceful, they bother no one, and they do not wish to be bothered. When the Chiriguano Indian has food, he is the happiest being on earth; his savage bliss can today be envied by all the rulers and great of the world who live without knowing whether or not they will wake up on the morrow, in view of being surrounded by so many anarchistic dangers, so many bombs and dynamite that the obscure sects make explode, so many excesses that occur and are reported in the newspapers, and so many deaths that are taking place. Oh, this kind of savagery has not penetrated among these savages! That is why they sleep peacefully without fear, in the town, in the countryside, and in the forest, and they are happier than others; those who seek bliss on this earth may well envy these Indians.

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Santa Rosa Mission, but the use of the vinegar, which I began to administer later, made the mortality stop.

Measles usually attacks children, as does diarrhea, and because they are very delicate it is difficult to treat them, for which reason almost all of them succumb. Lemon and vinegar are efficacious remedies for both illnesses; in many cases I have administered camomile with good results. Diarrhea in infants comes from a scarcity of food, for then the mothers eat very hot things, such as the fruit or potato of serpentine arum, algarrobas, and other wild plants, as a result of which the infants drink the very hot milk, which damages their bellies and produces inflammation (2).

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2. There exists near or around the lakes a herbaceous plant called pazote, and by the Indians and whites páico. A tisane made from this herb is efficacious against smallpox and measles.

Dysentery occurs in older people, and an occasional case of it shows up even in children. The cause of this illness is the very poor diet in times of want, when they eat wild roots and fruits. Here there is a very effective remedy, which the whites call meloncillo and the Indians Nurantimbucu. This is a thorny bush with long thorns, from which its name comes. At the time when it buds, or in the springtime, its thorns are slightly purple, and its roots are the remedy. They are boiled and the patient is given this water to drink for a week. The eye sickness attacks all, big and small, without distinction and is so bad that some lose their sight completely or are left with only one eye. In the missions this is treated with white lead or lead acetate, and it suffices to apply it two or three times to bring about a complete cure.

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The convulsive cough, or whooping cough, is another illness which attacks children up to ten years old, causing many deaths. It shows up in the cold months and even in the rainy season, sometimes attacking grown-ups, among whom it does not cause death. There is in the hills a yellow flower which around here is called

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The younger generation, I fear, will prefer German porcelain and enamelware, and with that the Chiriguano and Chané art will become part of the many fine and beautiful things that will disappear before the brutal civilization of the white man. In many villages one is already obliged to rummage around in the corners of the huts if one wishes to find vessels painted with a sure hand and natural taste. The worst thing, however, is that the whites are beginning to take pleasure in the clay vessels of the Indians. This brings about mass production. For the whites everything is good enough, it need be neither beautiful nor well done. They do not want the tasteful and simple, but the garish and strange, "curiosidades," as the Creole says. Our museums must beware of these curiosities, for they give a mistaken idea of what is truly Indian.

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The women brew beer for the festival. This is supposed to be made with maize (preferably yellow or white), and only the poor Chané on the Rio Parapiti must often content themselves with beer made out of sweet potatoes. If algarroba is available, beer is also brewed from this fruit. "It is good and intoxicates so nicely," say the Indians.

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If the maize harvest is abundant, there is joy in the villages; then there is food and drink in every hut. If the maize crop has failed, there is no joy, stomachs are empty, and it is quiet on the festival plaza. If the granaries are full of maize, the Indian is proud and does not care about whites, suppression, and trouble. If the barn is empty, he is subservient and morose.

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After the women have fetched the maize from the granaries and the men have brought wood and the women water, /Fig. 117 appears here/ the brewing commences. First the maize is pounded in large mortars. Day and night one hears the busy women pounding. The pounded maize is sifted and then mixed with water in huge clay vessels and boiled. Then a portion is taken out, chewed, and mixed well with saliva. This is then poured into the rest and, after it has been strained, must ferment in large open vessels with a little heat. The pots are stirred with large wooden spatulas

231 /18 cont./ With
262 respect to the eating of meat, the Chiriguano depend on their
livestock, which, however, according to Nordenskiöld, since
they omit the raising of pigs and chickens, is not so numerous
as the livestock of the Chorote and the Chuupí. They do not
262 eat the flesh of asses, horses, /19/ and dogs (78). Although
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78. Nord. 1. p. 190.

we do not have exact data on the amount of meat that their
livestock yields, we can suppose that it is not very great, and
thus these Indians depend principally on vegetable foods, that
is, on the products of their agriculture. We should say that,
in comparison with maize, all other foodstuffs have almost
no importance, except among the Indians of the Parapetí,
among whom the sweet potato is the most important food (79).

79. Nord. 1. p. 181.

●261 In times of shortage they eat various wild plants, principally
273 the sweet pods of the algarroba (November-December), which,
coarsely chopped up with water, they allow to ferment in order
to produce a kind of chicha which has intoxicating qualities (80).

80. Nord. 1. p. 226. Métraux L. pp. 361
and 362.

262 Since meals consist principally of maize, they are very
252 monotonous, although the maize is eaten by them in many
different forms, either boiled or parched, or as a flour cooked
in steam, as a fried maize-cake, in embers /rescoldo/, or as
a soft maize-pudding (81). Meat is either roasted or boiled,

81. Nord. 1. pp. 188 and 189. Métraux
L. pp. 354-358.

263 together with maize. Cooking salt is used at meals. While
319 previously salt (dyúki) was obtained from mines or extracted
439 from earth from salt licks /barreros/, today it is obtained